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words and their meanings, and designates English words derived from the Latin. The book seems to us perfectly adapted to its purpose, and can hardly fail to find abundant favor with teachers and pupils.

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24. — *Principles of Physics or Natural Philosophy, designed for the use of Colleges and Schools.* By BENJAMIN SILLIMAN, Jr., Professor of General and Applied Chemistry in Yale College. Second edition. Revised and rewritten.

WE were very much pleased with the first edition of Professor Silliman's excellent compendium of Physics, and were therefore prepared to welcome it in its present new and improved form. The work before us covers the whole ground usually included in the French and German treatises on general Physics. Beginning with a discussion of the general properties of matter, and of the elementary principles of mechanics, we find next a clear statement of the characteristic qualities of the solid, the liquid, and the gas, including the laws of crystallography, elasticity, hydrostatics, hydrodynamics, and pneumatics. Then follows an excellent chapter on the theory of undulations, which serves as an introduction to the principles of Acoustics, Light and Heat, which are ably presented in the three succeeding chapters. The laws of polar forces are also fully illustrated in the chapter on Electricity, and a brief statement of the principles of Meteorology closes the volume. This work is remarkable for its full and concise statements, and we have seldom seen so much matter condensed into one volume.

It does not aim at an analytical development of the principles of the science, and has not, therefore, been written on an inductive plan, but it presents the results of investigation in the various departments of Physics with admirable clearness, even to their details, and is excellently well adapted to give the student a comprehensive view of the whole ground.

Evident care has been taken to assign to each subject its due proportion of space, and we think that Professor Silliman has judged wisely in dwelling more fully on the subjects of Light, Heat, and Electricity than is usual in American text-books on Natural Philosophy, which often are too exclusively limited to the elements of mechanics, hydrostatics, and pneumatics. Surely the wonderful discoveries which have been made during the last half-century, and the important practical applications they have received, should not be overlooked in a course of elementary instruction, and we are glad to find that the beautiful researches of Brewster, Faraday, Joule, Melloni, Regnault, and the won-

derful results obtained with the inductive coil of Ruhmkorff and Ritchie, all find their proper place in the present treatise. Professor Silliman states in his Preface that the first half of the book has been entirely rewritten, and the whole volume has been certainly very greatly improved in several important particulars. We think that the classification adopted in this edition is a great improvement on that of the first, and we are also glad to see that problems have been added at the ends of the chapters. We believe that the solution of problems is the best mode of impressing the principles of any of the physical sciences on the mind, and we hope that this method, so universally used in the higher institutions of learning, both of England and the Continent, will soon be generally adopted in this country. A student cannot well solve all the problems given in this treatise without understanding the principles involved, and the author has added to the work a large number of useful tables, which will not only aid the learner in solving the problems, but which will also be found valuable in many questions of practical science.

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25. — *An Inquiry into the Nature, Foundation, and Extent of Moral Obligation, involving the Nature of Duty, of Holiness, and of Sin. Being an Introduction to the Study of Moral Science in all its Branches, including the Legal, Theological, and Governmental.* By DAVID METCALF. Boston: Crosby, Nichols, Lee, & Co. 1860. 12mo. pp. 487.

THE object of this treatise is to prove and illustrate the identity of virtue with what the author terms "benevolent utility," or, still better, "benevolent rectitude." His system is to be distinguished on the one hand from that by which, not the purpose, but the tendency of an action determines its moral character, and on the other from that by which virtue is made identical with benevolent feeling, rather than with benevolent principle. He maintains that the promotion of happiness is God's purpose in the creation, and he regards holiness as but another name for the conditions of high, diffusive, and enduring happiness. Whatever dispositions and acts tend to increase the aggregate and to prolong the duration of happiness are holy, because they are in harmony with the mind and in furtherance of the will of God. The adaptation of any state of mind or mode of conduct to produce, extend, or prolong happiness attaches to it the character of right, endows it with the sanctity of duty, and commends it to the natural conscience as an obligation. Right and wrong are therefore inherent qualities, not created by the statute-law of revelation, but of necessity appertaining to